

THE
HAPPINESSE
OF
ISRAEL.

As it was set forth
In a SERMON Preached to both the Honourable Houses of PARLIAMENT (the Lord Major, and Aldermen of the City of London being present) at *Christ Church, London* upon a Solemn Day of Thanksgiving, *March, 12. 1644.*

By RICHARD VINES, Minister of the Gospel at *Weddington* in the County of *Warwick.*

Published by Order of both Houses.

The Second Edition.

EXOD. 15. 11. *Who is like to thee O Lord among the Gods?*

LONDON,

Printed by *J. M.* for *Abel Roper*, at the Sign of the Sun against *Dunstons Church* in *Fleet-street*, 1656.

Die Veneris, 14. Martii, 1644.

It is this day Ordered by the Lords in Parliament assembled, That this House doth give thanks to Mr. *Vines*, for his great pains taken in the Sermon he Preached on the 12th of this instant *March*, in *Christs-Church, London*, before the Members of both Houses of Parliament, and giving thanks to Almighty God for his blessing to the Parliament, for their late good success at *Shrewsbury* and *Waymouth*. And that the said Mr. *Vines* is hereby desired to Print and Publish his said Sermon, which is not to be Printed or Re-printed, but by authority under his hand.

Jo. Browne Cler. Parliament.

Die Jovis, 13. Martii, 1644.

Ordered by the Commons assembled in Parliament, That Mr. Sollicitor, and Mr. *Nicholas*, do from this House return thanks to Mr. *Arrowsmith* and Mr. *Vines*, for the great pains they took in the Sermons they Preached at the entreaty of both Houses, at *Christs-Church* yesterday (being a day appointed for a publique Thanksgiving) and that they do intreat them to Print their Sermons; and it is Ordered that none shall presume to Print their Sermons, but whom shall be licensed under their hand-writing.

H. Elfynge, Cler. Parl. D. Com.

I appoint *Abel Roper* to Print this Sermon,

RICHARD VINES.

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LONDON,

Printed by J. M. for Abel Roper, at the Sign of the Sun against Dunstons Church in Fleet-street, 1656.

To the Right Honorable, The

Lords and Commons

in Parliament assembled,

SHeweth

That your Petitioner, the said

James Oglethorpe, Esq; doth

shew, that he is a

free-born Englishman,

and that he is entitled to

the same Rights and

Privileges as other

free-born Englishmen;

and that he is entitled to

the same Protection

as other free-born

Englishmen; and that

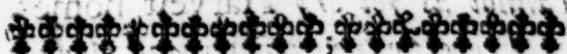
he is entitled to the

same Assistance

as other free-born

Englishmen; and that

he is entitled to the



To the Right Honourable, The
LORDS and COMMONS
Assembled in Parliament.

Such as look upon your suc-
cesses with an evil eye,
will not look upon your
Thanksgivings with a
good one. They will be ready to
say, Nescitis quid serus velper,
praise a fair day at night. 'Tis no
time to call for a plaudite, until ye
see the end of the last Act.

But the Psalmist tells us, that
Praise is comely, and it is good, to
pay as we receive: our Hosanna's
now, will nothing hinder our Hal-
lelujahs then. Why should we not
offer up our first-fruits, though we
can-

cannot as yet cry Harvest home?
and receive the earnest and pledges
of further and fuller mercies with
Thanksgiving? This day among the
rest is worthy to be marked with a
white-stone, being the memorial of
our gaining of Shrewsbury, and
regaining of Weymouth; The
one we did not think of, the other
we could hardly expect. In
our low estates and conditions, we
have usually been happy in God, and
in this Mountain let the Hand of
the Lord rest, until all our Praises
and solemn Thanksgivings, which
do as yet run in a lesser channel,
may empty themselves into, and lose
all their names in one great Jubilee.
So praies

Isai. 25. 10.

Your most humble Servant
for Christ,

Richard Vines.



A

SERMON

Preached to both Houses of PARLIAMENT, at Christs-Church,
London, upon a Solemne day of
Thanksgiving, March, 12. 1644.

DEUT. 33. 29.

Happy art thou, O Israel: who is like unto thee, O people! saved by the Lord, the shield of thy help, and who is the sword of thy excellency: and thine enemies shall be found lyars unto thee, and thou shalt tread upon their high places.

Moses in this Chapter, doth prophetically retail out unto the several Tribes their several Blessings; and in the close thereof, he sums up the body of that people into one total, under the name of *Israel*; and their condition under the name of *Happiness*. Thy Happiness, O Israel, &c.

In

In the words we have *1. Pronounced.*

The happiness of Israel *2. Described.*

Pronounced in these words, *Happy art thou O Israel: Who is like unto thee, O people?*

Described, and that two ways:

1. By the Authour, *Jehovah*, who is resembled to weapons
 of war, { *Defensive: The Shield of thy help.*
Offensive: The Sword of thy excellency.

2. By the parts of { *1. Salvation or deliverance:*
 it, and they are { *Saved by the Lord.*

two: { *2. Victory or Conquest.*

and that { *1. Of their enemies. Their enemies shall be found liars unto thee.*
 { *2. Of their high places. Thou shalt tread upon their high places.*

Time will not permit me to take up observations out of every subdivision or part of the Text, as it is cut out, but I shall cast the *Happiness pronounced* into the point, and the *Happiness described* into the reasons of that point, thus:

Such are the Happinesses of Israel, as do lift them up above all compare with any other people. Thy Happinesses, O Israel: who is like to thee, O people!

That Israel is a people so happy, is proved:

1. They are saved by the Lord, the Shield of their help, and who is the Sword of their excellency.

2. The enemies of Israel shall be found liars unto her, and she shall tread upon their high places:

Such are the Happinesses of Israel, as do lift them up above all compare with any other people: Happiness

Doct.

is as much in the singular, as in the plural number: yet if there be a plurallity of happineses, they do all belong to *Israel* above all other people, every mouth (both the mouth of *Balaam*, and the mouth of *Moses*) do pronounce *Israel* happy. All things do co-operate for good unto the *Israel* of God; we say of *Bonum* a good thing, that it is *ex causis integris*, and so of Happiness, we may say it is *ex bonis integris*; the mixture of any evil, or defect of any proportionable good, maimes happiness, and makes that it cannot be truly so called; and yet there is *bonum ex malo*; good arising out of evil, which doth much conduce to the happiness of *Israel*; were there no thorns in the flesh, how should we be humbled? No Devil, how should we be winnowed? No Tribulation, Distress, Persecution, Famine, Sword, how should we be more then Conquerors? No Death, or Dissolution, how should we come to be with Christ? The world, life, death, things present, things to come, all are yours, and you are Christs, 1 *Cor.* 3. 22. You will reply that many of these things that are said to be *ours*, do work our good præter-intentionally, and by meer accident, which I grant to be true as touching these things themselves, but not as to God; whose wisdom and power is both much set on work and seen in bringing good out of evil. God is such an Artist in working the happiness of his people, that he can make use of a crooked toole, to do that which can never be done by a streight one; *Pharaoh* his double taks and burdens, serve to wean *Israel* from and out of *Egypt*, so *Pharaoh* helps to make

Moses succesful in the bringing off of *Israel*: *Josephs* brethren intend no preferment to him, or any fulfilling of that Oracle which had said he should be high above his brethren, and yet they contribute to it, and work towards it, The wisdom of all the enemies of Gods people, and the subtilty of Satan are always befool'd when they plot upon the Church; that which they intend should be mortal, is medicinal; the Leech sucks the blood, the Physitian by the Leech, draws away the disease: God hath a work upon Mount *Sion*, and *Jerusalem*, *Isai.* 10. 12. He useth the *Assyrian* as his rod, but the intention of the Instrument is nothing like unto the intention that God hath, *ver.* 7. And therefore it is that God is said to laugh at the enemies of *Israel*, because he lets them build their works, and then blows down all their Paper buildings by a blast, which they know not whence it comes; yea, God sets them on work against themselves, and not only makes them set up their own Gallows unawares to them, but hold the stirrup to *Mordecai*, whom above all men they hate.

I shall not intricate my Discourse with any Philosophical disputes about Happiness, wherein the Philosophers were so much divided in opinion, and into parties, an evident demonstration of the blindness of men by nature, shooting so wide from the mark in so concerning a point, but shall for the better opening of the happiness of *Israel*, distinguish between the *wilderness estate* of *Israel*, and their *Canaan estate*, and so of their happiness in their wil-

wilderness condition, and in their *Canaan* condition; for so doubtless there is a wilderness condition of the Gospel Churches, and a *Canaan* condition of them, even in this world, wherein they shall be in more lustre, settlement, beauty, and glory, their mean Tabernacle shall arise into a more glorious Temple.

1. This *Canaan* condition of the Gospel Churches, is fully pointed forth in the Promises and Prophecies of both Testaments, that *Israel* shall be happy; *a none such, a quis sicut tu?* who is like to thee? I make no question, only thus much may be said, that as the Promises made before time to *Israel*, concerning *Canaan*, could not be reconciled or adopted to their *Egypt*, or Wilderness condition, so neither can the Promises made to the Gospel Churches as touching their *Canaan* condition, be reconciled to the Wilderness in which they now seem to be, and therefore if it should be asked: How doth Gods Word and his Works agree? How can his sweet voice be reconciled to his rough hand? We must answer, That the Birth of the Promises, will answer their Conception, they will bring forth in full shape and feature, the glory with which they are pregnant; but that must not be expected, until they come to their full count; for there is a fulness of time, wherein the Promises shall be delivered; until which the great and good things we hope for, do lie in their wombe, and we must be content, if we say, as the Mother of Jesus, *They have nowine*: to hear, Woman, what have I to do with thee, *My hour is not yet come.*

John 2. 3, 4.

Numb. 11. 4.
Numb. 14. 3, 4.

2. The wilderness estate of *Israel*, or the Churches of God, is that wherein they are in pangs, and travaile: being humbled and hammer'd by God, unto that beauty and glory which shal be revealed in them; for it is to be observed that God resembles the drawing forth of his Church, out of their declensions and Apostacy, to the *Idea*, or pattern of his bringing *Israel* out of *Egypt* into a wilderness, *Ezek.* 20. 35, 36. *Hos.* 2. 14. 15. And in this state of the Churches, we cannot but expect, that there will be a mixt multitude among them that will fall to lusting: there will be many returners in heart into *Egypt*, there will be misreporters of that good land, murmurers, complainers, tempters of Christ. There will be a powerful *Amalek*, that will oppose, and give battel, which must be beaten down by *Mos*'s hands, and *Joshua* his sword. In a word, there will be *wildernes sins*, which wil keep us out of *Canaan* a long time; for you may observe it, that it was not for *Israels Egypt sins*, but for their *wildernes sins*, that their carcasses fel in the wilderness, and that the rest were so long kept out of the promised land; and this observation is very useful to us as this time, who hang so long in this condition, for our wilderness sins and provocations.

How then can *Israel* be pronounced happy in her wilderness condition? for that I bend my self the rather to speak of: that I might speak more neerly to our own case. And that we may rejoyce, not only in hope of the glory of God, but in such present marks of his favour and presence, as may keep us erect, and in *Comfort*, under such a condition. First then,

1. *Israel*

1. *Israel*, or the people of God are happy, because heyres of all the gracious Promises which God hath made. In Christ the promises are *Yea* to them and *Amen*, that is made, and made good. They have God by his Name *El Shaddi*, to live upon; though he be not as yet pleased to make himself known unto them, by his Name *Jehovah*, and surely, *Abraham*, *Isaac*, *Jacob*, were happy men, though God appeared unto them onely as a *God Almighty*, *Exod. 6. 3.* that is, he was a *God* ingaged to them by Covenant and promise, and a *God* of power to make good his ingagements, though he did not actually pay down, and give existence to his promises in their times, and therefore it is said of them, that they having seen the promises a far off, were perswaded of them, and embraced them, and so died, not having received that which was promised, *Heb. 11. 13.* It is a happines to be under promises, though the thing promised be posthumous to us. He is not poor, that hath good debts lying in so rich a hand as Gods: and we may find it true in our experience, that all the while God keeps in his hand the principal, he pays his people the full interest for forbearance, and maintaines them in their minority with some competencies out of the revenews which he hath entailed upon them when they come to full age. *Jacobs* prospering under *Laban*, while he was an exile, and a servant, was far from that blessing to which he was heire, but yet it was a remarkable kind of that God who was in bonds to him for a great sum.

2. *Israel* is happy in their wilderness, because
they

they are come out of Egypt; It is a kind of Promise *Hos. 2. 14. I will allure her, and bring her into the wilderness*, when we follow after our lovers, we may have, it may be, *our bread, and water, and wooll, and flax, and oyl, and drink*; but when the thorn hedge is made round about us, we are in a better condition, *Hos. 2. 5, 6, 7.* It's an argument that we are carnal, when the tasks and flesh-pots of *Egypt* are valued as a Happiness rather than wilderness dispensations; they that are in calamity, do magnifie the times of burning incense, to the Queen of Heaven; upon this reason, *Ier. 44. 17. for then had we plenty of victuals, and were well, and saw no evil.* He would seem to speak a Paradox, that should say, It's better as we are, then as we were: Oh that there was not this error in our hearts; Oh that we did know his ways: *For I was grieved* (saith God) *with that generation, and said, They do always erre in their hearts, and they have not known my ways*; that is, they consider not my dispensations towards them for good, in bringing them out of *Egypt*, and in this wilderness; our condition in *Egypt* being considered, might justly make our wilderness a happiness to us, especially if we remember that God having brought them once out, did not again bring them back into it. *Israel* returns back no more, though many of the carnal mutineers desired it. The Churches may be pursued and warred against by the enemy that enslaved them; the witnesses may suffer under the tyranny and power of the beast, but they shall no more return into captivity to her, sit down by her flesh-pots, or to be under her tasks.

Heb. 3. 10.

3. *Israel* is happy in the Wilderness, because they have therein the Covenant renewed, the Tables thereof are given to them, the Tabernacle is set up, the Ordinances are instituted and appointed, Religion is reformed, and the things that concern the House of God, are made according to the Pattern. And all this was done while *Israel* was in the Wilderness: This is Gods time to give, and the Churches time to receive the holy Ordinances. In the wilderness I gave them my Statutes, and shewed them my Judgements, moreover also I gave them my Sabbaths, *Ezek. 20. 10, 11, 12.* when God had *Israel*, as I may say, alone in the wilderness, and under his hammer there, see how he deals with them: He settles his own Ordinances, brings them into the bond of his Covenant, before he brings them into their affluence of Milk and Honey: That it is the Happiness of *Israel* to be thus furnished with Gods Ordinances, and brought into his Covenant, is not necessary for me to prove, see *Psal. 147. ver. 19, 20. Rom. 9. 4.* But that this is the time, when God doth it, and promiseth to do it, you may see *Ezek. 20. 35. 37. I will bring you into the wilderness, &c.* and *I will cause you to pass under the rock* (that is, bring you into my possession, *Levit. 27. 32.*) *And I will bring you into the bond of the Covenant, and I will purge out from among you the Rebels, and them that transgress against me, &c. ver. 38.* When God hath his people in a wilderness, then he may do what he will with them, then he will bring them into his Covenant, and then will he purge out the Rebels from among them, as the Apostle observes he did,

1 Cor. 10. 5. *And all these things happened unto them for types, or examples unto us, ver. 11. Rebels shall be purged out, and the people of God shall be brought into the bond of his Covenant; and that when the Lord hath brought them into a wilderness; Now then Moses and all Israel consider Magistrates, Ministers, and all the people, this is the time, this is the way wherein God is about to make you happy. It's your work and duty to receive and entertain the Ordinances from his mouth and hand, to set up his Tabernacle, and build unto him an Habitation, and then will he bring you into a condition flowing with Milk and Honey.*

4. *Israel in their wilderness condition are happy in the extraordinary presence of God with them, to supply and support them, at such a time; never were there more cleer pledges and tokens of Gods presence with, of his power and protection over Israel; then when they were in the Wilderness, there Manna comes from Heaven, the Rock follows them, the Cloud is over them, the enemies that fight against them, are strangely subdued; the Sun stands still whiles the work is doing. When God brings his people into straits, he will work wonders for them. Extraordinary cases have extraordinary applications made by God unto them. Till they came to eat of the old corn of the land the Manna did not cease, Josh. 5. 11. We cannot have great experiences until we come into extremities; great deliverances presuppose great dangers; when Christ is in his Agony and the Disciples sleep, there appears an Angel from Heaven, strengthening*

strengthening him, *Lu. 22. 43-45*. When the Mariners cast *Jonah* over-board, the Lord prepared a great fish to swallow him, *Jonah 1. 17*. God doth as it were put himself to extremities, when he puts his people into them. *Thou hast considered my trouble, thou hast known my soul in adversity, Psal. 31. 7*. I shall say no more upon this, but only that which we find, *Hos. 2*. where the Lord having spoken terrible things to his declined people, from the ninth verse to the end of the thirteenth, doth in the 14. verse, come to this resolution and conclusion, *I will allure her, and bring her into the wilderness*, and what then? *I will speak comfortably to her*; and I will give her vineyards from thence, and the Valley of *Achor* for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the Land of *Egypt*: There is (you see) in the wilderness God speaking comfortably, and *Israel* singing joyfully.

5. *Israel* is happy not only in fruition of God, but in acting for God. It is a question, whether a mans happiness do rather consist in fruition and enjoyment of good things, or in doing and acting out of a right principle; the Philosopher seems to define happiness rather by operation and working according to vertue, then by fruition of good things, and it is out of question, there is no greater happiness then in being Instruments and Agents for God: God makes you as happy if he please to use your purse as if he fill it, if he please to lay out your lives as if he save them. It's hard to beleieve and relish this; but there is reason for it, that a mans

happineſs ſhould conſiſt in that wherein he is active, as well as in that wherein he is paſſive, *that is*, in his returns unto God, as well as in his receipts from him.

So that upon the whole matter, It may ſeem that in what eſtate ſoever *Iſrael* be, whether in a *Canaan eſtate*, or a *wilderneſs eſtate*, they are, and they may truly be pronounced *Happy*: when they are like the buſh, all on fire; God is in the buſh, and they are not conſumed; and it may juſtly be to their great comfort, that all his Diſpenſations towards them are in order to the fulfilling of his Covenant, He keeps Covenant with them, or keeps them in his Covenant, by all his Diſpenſations, whether he create good or evil. If *Paul* have a thorne in his fleſh, it is to take down his puffing up above meaſure. If after ſucceſſes he give us a check, it is to take us off from the arm of fleſh, leſt we ſhould kiſs our own hand.

So much for the happineſs of *Iſrael* pronounced, now to the Happineſs deſcribed; and

1. *Iſrael is a people ſaved by the Lord, the ſhield of their help, and who is the ſword of their excellency.*

Saved, For *Iſrael* ſhall be ſaved with everlaſting Salvation, and ſhall never be confounded, world without end, *Iſai.* 45. 17. They are under the wheel, yet ſaved; plunged into the deep waters, yet ſaved; the winds and waves beat upon the ſhip, but Chriſt is in the ſame bottom with them, and they are ſaved. The Apoſtles makes a kind of Riddle of it, *2 Cor.* 4. 8. *We are troubled on every ſide, yet not diſtreſſed: we are perplexed, but not in diſpair: Perſecuted,*

Persecuted, but not forsaken; cast down, but not destroyed.

Saved by the Lord, that is the sweet of all; the Salvation of Salvation it self; Gods finger in any deliverance, is worth the whole body of the deliverance it self; be it never so great; what have we to do in our own Salvation? Stand still, and see the Salvation of the Lord, saith Moses to Israel, Exo. 14. 13. I will take the cup of salvation, saith the Psalmist, Ps. 116. 12. but to work salvation, belongs to God alone, There is no Saviour besides me. Hos. 13. 4. and how will the Lord save his people? I wil save them by the Lord their God, and wil not save them by bow, nor by sword, nor by battel, by horses, nor by horse men, Hos. 1. 7. when Ieh. shaphat looks for saving he saith, We have no power against this great multitude, but our eyes are upon thee. 2 Chron. 20. 12. when Iacob looks for saving from the hand of Esau, he saith; I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant, Gen. 32. 10. The one denies all self power, the other denies all self-merit, and so God is left to be the sole worker of salvation, and the sole mover of himself to do it, and these two taken together, do much indear God to us; that he saves by his own power; that he is moved by his own grace; and it no less sweetens him that he is moved by himself, than that he doth it by his own Arm; how often doth God defeat our counsels, scatter our own strength, prevent all our prayers, out-do all our expectations, that he may be more seen himself, when he hath taken us from standing in his own

light, *The people that are with thee* (saith he to Gideon) *are too many for me to give the Midianites into their hand; Judg. 7. 2.* Too few they cannot be, they may be too many.

The Shield of their help.
The Lord is unto Israel, } The Sword of their excellency.

ὑπερασπιστὴς ὁ
βοηθός. Gr. 1. He saves Israel as the Shield of their help, or helpful Shield, He will interpose and take off all blows and strokes, which might undo Israel. Magistrates that should protect Common-wealths, are called *Shields*, *Hos. 4. 18.* so also some read the Text. *Pf. 47. 9.* *The Shields of the earth*, that is, the Rulers and Governors; but these Shields may be stricken through and through, being but paper Shields: This Shield of Israel is a compassing Shield, that covers a man all over, on all sides, and leaves him not open to the thrusts of the enemy: With favor thou wilt compass him as with a shield, *Pf. 5. 12.* so *Pf. 3. 3.* Thou art a Shield about me: God will cover you all over with his favourable protection, as he did them in the wilderness with a cloud; Faith is called a Shield, because it interposeth God and his Promises or Word to all attempts of the enemy of our souls; as we use to call him *Engin* that carries the Colours; so Faith is called our Shield, because it bears or carries our *Shield* (who is God) in our eye & heart, you have had much experience of this Shield, having been often secured both from the plots of *Balaam*, and sword of *Balak*, since you came into this wilderness.

2. He saves *Israel* as being the sword of their excellency. There is a skill both in the use of the shield and sword; had we that holy art of putting our gracious God (who is pleased to compare himself to the instruments of our help against the enemy) to the best use we might, we should find this true, that he would be a shield and sword. Indeed God is as good a Sword, as he is a Shield, yea and he is the Arm as well as the Sword, he manna- ges his own counsels and power, for our defence and safety: there may be a two fold reading of these words.

1. The Sword of thy excellency, that is, whose Sword is thy excellency or glory: it makes thee excell all other people. The excellency of *Israel* lies in this, that God is theirs. God for a Shield, God for a Sword. It's not their own sword, but Gods, that makes *Israel* glorious, victorious, triumphant. *ἡ μάχη αὐτῶν*. I will not trust in my bow, neither shall my sword *ἡ δούχημα αὐτοῦ*. save me, but thou hast saved us from our enemies. Gr.

Pf. 44. 6, 7. Do we ever read in any History of such strange victories and defeats of the enemy, as the Church victories have been? What story parallels the relation of those victories which God hath gotten for *Israel*? This sword hath made them excellent.

2. He is the sword of thy excellency: that is, he fights for thy excellency: for we often read this expression. The excellency of *Isaac* or *Israel*, *Ezek. 24. 21. Amos 6. 8. and Chap. 8. 7.* by which the sanctuary, the Ordinances, and the Covenant, those excellent prerogatives of *Israel*, wherein they transcended

scended all other people, are meant. The Apostle calls them *το προικον το Ιουδαις* the advantage or pre-eminence of the Jew, they had the Oracles of God, to them pertained the Adoption, the Glory, the Covenants, the giving of the Law, the Service and the Promises, *Rom. 3. 1.* and *Rom. 9. 4.* this may be called the excellency of *Israel*; and so God the sword of their excellency, because he will fight for and maintain his own Covenant, Ordinances, Sanctuary, against all the world; he values nothing in the world so much as his truth, and his people. Let the Ordinances of God be erected, prepare unto him an Habitation, for these will be your glory, and your bulwarke also, because God will be the sword of them to propugne and protect them. *Upon all the glory there shall be a cloud or covering, Isai. 4. 5.* your enemies may be formidable by great names, *Leviathan, the Dragon of the Sea*; but Gods sword wherewith he will punish them, is called a *sore, a great and strong sword, Isai. 27. 1.*

I shall now proceed to the second part of the description of *Israels* happinels, in these words.

2. *Thine enemies shall be found lyars unto thee, and thou shalt tread upon their high places.* Which words may seem properly to refer unto the bringing in and planting of *Israel* into *Canaan*; for then were their enemies found lyars unto them, and they did tread upon their high places; but yet this Promise is extensive, to *Israel* now as then; so far, as that victory over all opposites and oppositions shall stand on the Churches side. It is to be observed that *Moses* describes the happinels of *Israel* in these

these words by that which was as yet future: Thine enemies *shall* be found lyars; Thou *shalt* tread on their high places: Much of our happiness lies in reversion. It's said of those prodigies of faith, *Heb. 11* that some of them died in the faith, not having *received the Promises*, ver. 13. and that all of them having obtained a good testimony by faith, *received not the Promises*, ver. 39. All of them happy notwithstanding; There is a great inheritance in remainder, to be inherited by *faith and patience*, *Heb. 6. 12*. Happy are they who are within the intail; The Church shall reap her greatest Harvests, in the latter days. The scorching Sun that at present beats upon the corn-fields doth but ripen the fruits, which shall be gathered in full sheaves in their season.

1. *Israels enemies shall be found lyars*, that is, 1. Either they shall fall into a consumption, and be attenuate and wast away, as it was said of the house of *Saul*, it grew weaker and weaker; there is some such signification of the word, *Pf. 109. 24* Or 2. They shall promise to themselves great things, saying, I will pursue, I will overtake them, and swallow them up, I will divide the spoile, my lust shall be satisfied upon them, as it is, *Ex. 15. 9*. but they shall be found lyars; for they shall bring forth a lye, as big with child as they are with mischief, and so we have hitherto found true in our experience; The enemy is but a lyer, God hath blown upon their counsels, and frustrated them. Or 3. They shall be found lyars unto thee, that is, shall be subject in despite of their hearts, *Pf. 18. 44*. Strangers shall lie
unto

unto me, they shall feign obedience and subjection, being so convinced of Gods hand with his *Israel*, or feeling it so against themselves, that they shall curry favour, and like Gibeonites sue to make their peace, and shrowd themselves under the protection of *Israel*; and this I conceive to be the most natural sense of this expression. *Thine enemies shall lie unto thee.* And thence I shall observe, That the prosperous success of *Israel* will make many hypocrites, who will feigne reconciliation, and submission; and therefore a watchful eye must be upon them, because they are but lyars; dissembling themselves, until there come an opportunity and revolution of things, when they will turn Samaritans again; It's no resting upon their pulling in of their horns, but in the cutting of them off, nor can there be any security to you, but only in leaving them no power to hurt.

2. *Israel shall tread upon the enemies high places,* *ἐπὶ τὰ ὄρη ἐχθρῶν*, upon their neck (So the Greek translation) Enemies to the Church may have their high places, but the Promise will bring them under her feet. It was literally fulfilled to *Israel* in respect of *Canaan*; The Idol-gods worshipt usually in high places cannot protect them; the strength, power, forces, magnificence of the enemy must come down under *Israels* feet: this Promise will have effect, *Thou shalt tread on their high places.* Let not *Israel* be proud of the Promises, but with humble confidence expect them. All enemies must come under Christs feet, and if under his feet, they cannot be over our head. If any shall laugh at this Promise

Promise as unlikely (as *Sarah* once did at that Promise, which seemed improbable) because the Church is few and weak; He may by the same reason laugh at a worm, threshing the Mountains into chaff, and of the rams-horns blowing down the walls of *Jericho*; no matter though the instrument be as contemptible as the Jaw-bone of an Ass, so that it be in the hands of a *Sampson*: that God who makes the Promise, hath a hand strong enough to bring it to pass.

I shall now draw down that which hath been said, into Application, suitable to the occasion.

Let *Israel* see God, and admire him, and cast up on him all the glory of their Salvation and victories. This *who is like to thee*, is applyable both to God and to *Israel*; *Israel* saith of God, who is like unto thee; O Lord among the Gods; who is like to thee? *Ex. 15. 11.* a fit Motto for your Ensigns, as it was for the Maccabees; and God saith of *Israel*, *Who is like to thee, O people?* God is a *quis sicut tu* among the gods: *Israel* is a *quis sicut tu* among the people: such mutual commendations do God and his people cast upon each other.

Use 1.

There are many rivulets which by their confluence make up such a stream, as may turn the wheel of our praises this day; If we do search out the works of the Lord, as it is said, *Ps 111. 2.* *The works of the Lord are great, sought out of all them that have pleasure therein;* and it may well be said, *of them that have pleasure therein;* for otherwise, when the hand of God is lifted up, men will not see; might we not be convinced of Gods finger here,

here, if we would survey all circumstances, and not Atheistically deny, or perversly wrangle against the manifestations of God; but it is the great unhappiness of many amongst us, that even with such spectacles they cannot read God in his works; It is too late for the Egyptians to say, God fights for *Israel*, when they are inclosed in the Sea, and cannot get back again, they might have acknowledged it sooner, had they not been hardened; and who knows but that check which God hath lately given us in the North, may not freeze up some again, that did begin to thaw and yeeld; They that will be hard and stiff, shall not want occasion, while we are in this wilderness. He that will stumble shall not want a stone in his way. If *Pharaoh* can but see that the like is done by the enchantments of his Magicians, as *Moses* did, then is he where he was: For our parts, it ought not to take off our praises for the receipts we have had from God, though (as they say of the Nightingal) we have a thorn at our breast whilst we sing; for yet will we sing the Lords Praises, and gather up the crums of his mercies, which he hath let fall at *Scarborough*, *Plimouth*, *Shrewesbury*, *Weymouth*, (*sic positi quoniam suaves miscetis odores*) these flowers make a good Nosegay, though there be one Bryar in it.

Scarborough was given to us at the time of the Treaty, when *Weymouth* was taken from us, which helped to make the end of the Waller to hang the more even; *Shrewesbury* and *Weymouth* were two great Ports of Armies to be powred forth upon us. The one from the Welch, the other from the outlandish

landish parts, God hath given into our hands the **Keyes** of both, and hath shut up these two doors, and both of them beyond our expectation.

Shrewsbury was that first Shop where the first great Army was formed against us, a good *omen* there is in it, that that place should come into your hands, and that without any considerable expence of your blood, and which is more, that this should be upon the very day of breaking up the *Treaty*: wherein though they were forward in their declaration, thereby to serve themselves by such an advantage, yet God put out his Declaration before theirs, and declared himself much for us, and better to the satisfaction of all murmurings and discontents for the want of Peace, then any thing could have been said or declared by you. For howsoever that the Treaty might have been a Tree of knowledge of good and evil to us all, had we took and eaten of the fruit of it, yet because it was a tree whose fruit was pleasant to the eye, and a Tree to be desired, how many might have been tempted to have put all to the hazard by it, and for it at least have been much discontent at the uneffectualness thereof, had not God put in such a caveat as this, against all our quarrellings.

And for *Weymouth*, who knows but it served to heighten the spirits and the conditions of the other part, that they might break with us to their own greater disadvantage, and then when that work was served and done, God returned it back into our hands again, having taken it from us, or borrowed it of us for a design of his, which when it was ac-

complisht, he gave it back again. God had left a little spark alive in *Melcombe*. *Melcombe Regis*, not the leis the *Kings* for this their faithfulness: though (if I may speak without offence) I hope leis the *Queens*. It was very much, that a little Cock-boat should rescue the Ship and Guns, and beat out the Pirats, though assisted with field force, and recover themselves again, and when we thought that *quarter* might have been well for them, then to Conquer and Triumph over the Enemy, was a very remarkable hand of God with them, and the more that it is to our admiration, the more to Gods honor: He that is *solus in opere*, let him not have any that may be with him *socius in gloria*. We will lay up this Sword in the Tabernacle of the Lord, as a Monument, that little *David*, prevailed against great *Goliath*; the Lord hath looked upon us in our low estate; the season of these mercies makes them the more valuable unto us.

Use. 2.

Let the salvations and victories which we have received from the Lord, invite and incourage, and oblige us to joyne in with him, who is our Shield and Sword. It is good for us to be on the right side of the cloud. Oh that such seasonable demonstrations of Gods presence, power, and goodness might put fire into every man. We have too much wild-fire of divisions, and combustions amongst us already, but the fire which I mean is Heavenly fire, zeal for God to own him: acknowledg and adhere unto him. There are two great dividers of us amongst our selves, *jealousies* and *Interests*. I wish they were silenced by self-denyal, and

and that the strength of publick spirit, might drain those streams, and make their channels drie. My Lords and Gentlemen, what a God do you lay out your selves for, one that will be your Speaker in your Houses, and your Shield and Sword in the Field; be true to him, and he will make your enemies *lyars unto you*; set him on high, and he will make you tread on their *high places*; you have a rent and broken Ship to steer, and pilot through cross winds and waves. Be you *one* among your selves, and then all divisions in Church or Armies will be less formidable; Your union would be a precious Pearl, while we are humbled for our manifold distractions. Let us rejoyce in your unity. If *Moses, Caleb and Joshua* hold together, and be all of one mind, the tumultuous *Isralites* will be the better led on, through this wilderness. The last and ultimate end which you have covenanted to intend and aime at, should give law to all private respects, passions, interests, and rule to all the means that conduce towards it, let the *ardua regni*, take place of *meum & tuum*, self-denial will make you all one.

You that are for the Sea and the Field, hearken, the Sea and the Field call for you. It's seed time now in the Countrey, let it be so with you; go forth and sow for us the matter of future praises, or else we shall have a late Harvest, and I beseech you, take faithfull Ministers with you. *If you have no Preachers with you, you will have too many.* The Country favors too much already of the *Field doctrine*: and there is yet another thing which I have
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to say, I know not whether to you or the State, or both, and that is this, That an exchange be made of two *hang-byes* that have followed some of our Armies; I mean *Plunder* and *Free-quarter*, and that exchange to be for two other that will do you more credit; *Good pay*, and *good discipline*. We lose very much by the two former, and should gain very much by the two latter; we should by this means convince and conquer enemies, and take away our own reproach out of their mouths, and we should both gain and keep firm our friends unto us: and therefore we could not do our selves or the cause better service, then to harken to this motion. Nor can there be a better time for you to go forth, then when the successes which we mention this day do encourage you; our praises are your *vetiles* or *forlorn-hope*, sent forth before hand; as they were *Iehosaphats*, 2 Chron. 20. 21. The Psalmist makes this conjunction, Pl. 149. 6. *Let the high praises of God be in their mouth, and a two-edged sword in their hand.*

And for you, this renowned City: you are the *Deborah*, or Mother in this Israel; of you that may be said, which is in the 12th. Chap. of *Zech.* ver. 5. *The Governours of Iudah shall say in their heart, The inhabitants of Jerusalem shall be my strength, in the Lord of Hosts their God.* You are the *linews* and strength of the Kingdom, and though you be much exhausted, and there is but a handful of meal in a barrel, and a little oyl in a cruse, yet (as hard as it was) the Prophet put the widow to go and make him a little cake first, 1 *K. g.* 17. 13.

it was a great tryal, yet she lost nothing by it: you have now an occasion, and an invitemēt, to stretch forth your abilities to the utmost, this warm Sun that shines upon you, may open the oyster-shell that is closest shut up; Thanksgivings as they enlarge the heart; so they open the hand: It's true, that we commonly say, a man will not adventure all one in bottom, that is, when a man stays at land, and sends his goods to Sea; but if a man ship himself into this cause, then why not all his goods, and worth? for if he survive the storm, he hath them; If not, he doth not need them.

I have one motion to the honourable Houses, and one to this famous City: the first is on behalf of the University of Cambridge, that some expedient way be found for the easing their Taxes and burdens, that Learning may not be starved; Let not the Kingdom want both her eyes; to what purpose is it, that the University hath a womb to bear, if she have no Breasts to give suck?

The second is on behalf of the poor, that work-houses may be erected, to drain the streets which are so full of indigent and miserable people, whose misery is their poverty, and idleness is their sin: It were a happy work to heal them of both these; If every Thanksgiving be attended with some good work of Reformation, our God will encourage us by further mercies, and we shall further glorifie him by the improvement of them.

Israel is pronounced and described, Happy; *Use 3.*
Then there is hope in the Churches condition, though low and despicable; The Promises of
God

God will eat their own way through all oppositions and obstructions; There is an observation made of three dead persons raised by Christ; one in the house, *Matth. 9. 25.* one upon the Beire, *Luk. 7. 14.* one in his grave, *John 11. 43.* and yet all of them brought to life again. This poor Church and Kingdom of ours is in a sad condition. *Ireland* is upon the Beire. *Germany* as it were in the grave; and yet there is hope of Resurrection to them all. Christ was first brought very low before he was exalted, and his body shall imitate or follow the example of their head; If God shall proceed still further to weaken us, yet when he hath made *Jacob* a worm, he will then make that worm a flail to thresh the Mountains to chaff, *Isai. 41. 14. 15.* And so I conclude, *Happy art thou, ● Israel, &c.*

FINIS.

